

THE CATHOLIC MIND

Vol. XXXVIII. No. 909.

THE PARISH

**MY COUNTRY,
RIGHT OR WRONG**

HORATIO STORER, M.D.

**RELIGION
AND AGRARIANISM**

SOME NEW THINGS AND OLD

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VOL. XXXVIII NOVEMBER 8, 1940 No. 909

The Parish

HIS EXCELLENCY,
THE MOST REVEREND AMLETO GIOVANNI CICOGNANI
Apostolic Delegate to the United States

THE celebration of a date, such as that being marked at this time in St. Augustine, Florida—the 375th anniversary of the birth of the city, coinciding with the establishment of the first Catholic parish on the North American continent—is indeed an unusual event.

A vessel of good fortune it was, which, under the Spanish commander Menendez, was led by Providence to these shores on August 28, 1565. With the blessing of Heaven so wisely invoked upon it, a new and glorious future opened up for this land.

On August 28, the date of its arrival, the Church commemorates the great Saint and Doctor of Hippo. Fittingly this city was named in his honor. On September 8, the day chosen for the offering of the first Mass in this territory, occurs the feast of the Nativity of Our Lady, and the sacred spot was called "Nombre de Dios" and later on has become a sanctuary "Nuestra Señora de la Leche." . . .

The historical and other aspects of the occasion will be treated by those competent in the subject. For my part, I would like to speak of a particular phase

of today's solemnity, that of the parish, whose moral and religious significance transcends its own limits and constitutes in itself an institution of prime importance.

ORIGIN OF THE PARISH

Its primacy is that of prayer and of the spirit. There are today in the United States 18,733 Catholic churches, parishes and missions. Certainly there were churches and parishes in the territory that is now the United States before the establishment of the American Catholic Hierarchy in 1789. They were under the ecclesiastical jurisdiction of London, Quebec, Mexico and Cuba. Among all of them, whether founded before or after the establishment of American dioceses, this parish of St. Augustine is the first example and the model of that unit which is the center of Catholic life and the normal point of contact between Christ and the faithful. Hence the lofty significance of today's religious celebration.

The parish is in fact that definite territory with a church, under the direction of a priest, to which the faithful of that area belong. In that priest they recognize their father, their benefactor, their counselor and their guide in life. However variously he may be called among different peoples, the priest is most fittingly and affectionately called "Father"—the father of the souls entrusted to him. Although the word "parish," derived from the Greek, signifies "a dwelling nearby," he who is in charge of a parish, must live within it, as lives the shepherd with his flock.

As a matter of fact, the first territorial divisions made in the Church were those of *dioceses*, with a bishop at the head. The Apostles and many of the first bishops had spread the gospel going from place to place. But to consolidate and intensify their apostolic work it became necessary to mark off territories and people. In this manner dioceses came into being. For

the same reason, that is, to intensify and deepen the spiritual life of the faithful, further limitations and divisions were made, and thus *parishes* came into existence. Previously, the bishop had been the only parish priest in a city. But beyond the city, there was the countryside, where many Christians resided. Oddly enough, countryfolk were more inclined to pagan superstition than city dwellers and consequently had great need of having the gospel preached to them. Hence the first parishes were in the country. Later on, with the growth of cities and the increase of the faithful, they were established there also.

We call the Church "Mother" because it is her role to give her children the life of grace, to educate and instruct them, to nourish them with the teachings of Christ, to feed them with the Bread of the Eucharist, to sustain them amid life's hardships, to recall them to duty if they are wayward, and to assist them when they are troubled in spirit. Just as our earthly mother has need of a home in which to fulfil her role, so also does the Church. For this reason she has chosen the parish as the place in which to fulfil her mother role. There the priest, living with his people, as though in a family, learns to know them and to provide for their needs, in such a way, however, as to make the parish like home itself.

ONE'S OWN PARISH

To speak of one's own parish is to refer to the place where one was born or actually resides, or to bring to mind a certain church and its characteristics, a certain patron saint, a certain pastor and a certain school. In reality one could not call it his own parish, if he took no part in the life of the parish, any more than a son who deserted his home could any longer call it "his own." Parish life is the ordinary means indicated by ecclesiastical authority for entrance into

the Kingdom of God on earth, the Church. It signifies union with the Church and incorporation with Jesus Christ. At the same time it is a partaking of those apostolic activities radiating from the diocese as a center to the parish and a guarantee of the fulfilment of the sublime duties of the Christian. . . .

PAROCHIAL LIFE

The great legislator and restorer of parish life was the sacred Council of Trent. Promulgated but a year before the foundation of this first parish of America, it made parish life the center of that magnificent re-ordering of discipline among the clergy and faithful. Here is the sort of life that, as a result, came to be established in this parish as in all others. The pastor must reside within his parish. Every Sunday he should preach the word of God, not things profane or irrelevant to religion, however learned they may be. He must give catechetical instruction, teach piety without any shade of superstition. The basis of that piety must be the Mass and the Eucharist. He must exercise a kindly vigilance over moral abuses; nor be intimidated in the giving of his precepts. The shepherd of souls as the "pattern of the flock from the heart." . . .

History emphasizes the outstanding happenings, but passes over a great part of those events which constitute the life and interest of each of the faithful; and in almost four hundred years how many faithful there have been! Yet it is about happenings in the lives of families and individuals that pastors and bishops spend the greater part of their time and energy. They do their utmost to prepare the faithful well by ceaseless instruction and admonition. These are the things that are for every good Christian the fondest memories of his parish, of his pastor and of his bishop.

These are the treasured and never to be forgotten

memories: first of all, Baptism, the acquisition of Divine sonship and our incorporation in Christ and in the Church. Who can boast of ever in his life having obtained anything of greater value? To understand its importance one need only consider the duties it imposed and the rights it bestowed, the promises and renunciations, renewed so often in later life. Again, what a beautiful memory is Confirmation. What a great event was First Holy Communion with the Divine Body of the Lord, the Bread of Life, as we were taught. How important that we should only ask ourselves often whether that Bread still sustains our spiritual life and makes it healthy.

For you married couples another rite was performed at the altar of the parish church: it was the beginning of your home and of your family. Certainly you should often bring to mind that ceremony which sanctified your love, solemnly proclaimed that "what God hath joined together, let no man put asunder" (Matt. xix, 6), and conferred upon you the dignity of consorts and of parents. Sad memories, too, are bound up with our parish. There we gave the last farewell to the mortal remains of our beloved ones; in those sad funeral rites, which nevertheless breathed the hope of immortality: Oh, remember often your dear deceased; Christian hopes are certainties, and the souls that have passed away may yet need those who survive.

All these things you have heard time and time again in church from your pastor, and from your deceased bishop. Yes, there is nothing new in them, but they were repeated to you that you might be renewed in fervor and faith. With great solemnity you recall them today by the celebration of such a venerable date in your parish. We may say that it is the 375th anniversary of the love of American Catholics for their parish, a celebration of thanksgiving to the shepherds of your souls, who are the heads and fathers of the

parish. The lofty concept in which parochial life is held in this and other dioceses of this country is an eloquent proof of the cooperation of the faithful with their pastors, of the ardor of their Faith, and of their love for religion.

The echo of this festivity resounds today in all the parish churches of the country in a common prayer for peace. Let the whole world know that all in the United States today pray sincerely and fervently for this great blessing. Such a holy crusade must surely appeal to Almighty God, and we shall all continue in it in every way possible by prayer and deed. . . .

To all those who have promoted this singular celebration I extend expressions of gratitude and cordial congratulations. Many through learning of this event will remember once again their own parish and will be stimulated to the performance of good deeds. May there result in all the firm resolution to take an even greater part in parochial life, so that, by availing themselves energetically of its powerful means, they may receive from Mother Church the choicest graces and blessings of Heaven.

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My Country, Right or Wrong

ROBERT I. GANNON, S.J.

*Address by the President of Fordham University, New York,
over the CBS "Church of the Air," September 22, 1940.*

THE man in the street was not much interested in last week's Conference at the Jewish Theological Seminary. It was an excellent thing in itself and reflected great credit on the institution. But after all, it was not meant for the man in the street. If he happened to notice in the *Times* that the much publicized Dr. Einstein had reduced Almighty God to a formula, he probably remarked to his wife, with that American penetration which transcends all Graduate Schools—"Look, Mary. What a fool a first baseman can make of himself on a golf course." The rest of the reported proceedings was left for the leisured classes.

But there was something else brought to focus by those Scientists, Philosophers and Theologians which was worth noting by every modern man, whether in the street or up in an ivory tower, and it was this: that too many of our influential leaders in the world of thought have no respect for common sense, have no desire, that is, to be consistent. They have a curious weakness for denying only fundamental truths; for selecting only indispensable dogmas to store up in the attic of forgotten things. The less important secondary truths which depend on these fundamentals are still in favor, though like Mahomet's coffin, they are floating now on air. The typical modern still chatters sympathetically about the nobility of human nature, about the necessity of defending one's country and the democratic principle and all that sort of thing,

but the first page of the catechism on which all of these ideals finally rest is brushed aside as superstition.

SENTIMENT IN AN IVORY TOWER

For example, in last week's Conference, no agreement could be reached on the existence of God. Some delegates could not get even as far as the God of Spinoza—that was too fundamental. But they found no difficulty in affirming something that depends on the existence of a personal God, I mean, the supreme worth and moral responsibility of the individual human person. They all admitted that man had rights which could not be taken away from him by the state because they came from a source superior to the state. They all admitted that he had duties toward that power which was the source of his rights. But instead of pushing on to the logical foundation of those rights and duties, many of the delegates were content with the emotional thinking of the French Revolution. For them patriotism and the democratic principle rested on nothing more final than blind nature and the equality of man. Desperately modern in all externals, yet perfectly content with the dated thinking of Jean Jacques Rousseau—*Liberté, Egalité, Fraternité*. Why do they refuse to see in that old charmer a dangerous dreamer who was building up an ideal, the equality of man, on sentimental rather than on rational foundations, and why do we see it so clearly? Because they are trying to avoid a fundamental truth and we are not. We know that no two men are equal, physically, mentally or morally—that aside from the vague fact that both are rational animals, the only true equality among men is a spiritual one, which Rousseau could not recognize.

For the real reason for man's equality with man, the only real reason why some poor peasant in the mountains of Haiti is the equal of Winston Churchill

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is the fact that both were created for perfect happiness; that both were created to enjoy God fully and for all eternity, a destiny so breathlessly wonderful that it dwarfs all accidentals, physical, social, economic, intellectual; a destiny which brings us all not only dignity but freedom. For if Churchill and the Haitian peasant have the same goal in life and that goal is God-given, no one has any right to prevent either of them from reaching it, and no one can withhold from them anything that they need to achieve it. In other words, they are free. Moreover, the goal in each case is equal—perfect happiness, and God has seen to it that each one has the necessary grace to attain it. That is why they are not, in the eyes of God, as two ill-matched dogs would be in ours, a thoroughbred and a mongrel with nothing in common but a name; that is why they are equal. Here, then, we have something for the common sense man in the street, though it may not appeal to the men in the ivory towers. Here we have a perfectly satisfactory basis for the democratic principle; more than that, the only one. Take God out of the picture and men are not equal, men are not free. We enter the era of dog eat dog, where rights and duties are determined by force. Ignore the eternal destiny of man and all your reasonings about the good, the noble and the true becomes purely sentimental, a product of the emotion, rather than of the intellect.

DEMOCRACY REDISCOVERED

This explains why patriotism in general and the democratic principle in particular were in the discard a few years ago among our self-conscious thinkers but have lately been set on pedestals again. The fact was that the thinkers were not thinking, they were merely feeling. They were emotionally opposed to a war of defense and emotionally attached to Russian slogans.

They were emotionally contemptuous of religion and emotionally exasperated with American life. Then came the revolution, but not the one they were waiting for. Almost overnight the most powerful figure in modern times arose to obscure the sun and to threaten sensible men and intellectuals alike with a regimentation far more severe than our grand old traditional law and order. The result has been very interesting. For now the country is almost united again in its determination to defend the democratic principle and even our greasiest colleges are saluting the flag. Patriotism is rising again from its sleep of twenty years, but whether for good or ill remains to be seen.

CONSCRIPTION FOR BETTER OR WORSE

Last Monday the President signed the Selective Service Training Act and by the first of the year 400,000 young men will be taken from normal pursuits and put under arms. Everyone recognizes that this peace-time draft brings us to a turning point in our history. It will probably result in a great gain for the country, but it may be the beginning of the end. For either millions of our finest youth, the fathers of our next generation, will be given clear notions on their real purpose in life, notions that will not only preserve but enrich the finest ideal of government in the world, or we shall see developing around us a fanatical nationalism and a soul-less militarism that will improve on any European model. It all depends on the use that is made of the first page in the catechism. For patriotism, like the democratic principle, if it is to mean anything, must spring from a clear grasp of man's purpose in life; from the fact that he is a spiritual being with a supernatural destiny; that his destiny is the only thing that matters supremely; that everything else in the world, including his Church and his country, is meant as a help toward that destiny.

"OF THEE I SING"

After all, what is this country that we sing about? "My country, 'tis of thee, sweet land of liberty, of thee I sing." What is this country for which, under some conditions, we must be ready to die? "Dulce et decorum est pro patria mori" is carved on almost all of our war memorials. "It is a sweet and glorious thing to die for one's country." Does that mean a group of mountains and lakes and rivers? Rocks and rills and templed hills? No, they form only the backdrop. No one is asked to lay down his life for the Palisades. A man's life is worth more than any natural beauty, and besides, when Athens fell, the Isles of Greece lost none of their ancient charm. Is my country, then, the cornfields of Kansas, the vineyards of California, the mines of Pennsylvania? No, they are obviously meant for the use of the country. Is it an army, a navy, a group of rubber stamps or a dictator? Evidently not. My country is a human thing. It is We the People, not living in solitary caves with each man's hand raised against the rest but gathered in millions of little homes, fathers, mothers, children, the little homes clustering together in townships, villages and great sprawling cities—where We the People are working together for the good of all, the real good, the lasting good, eternal happiness. We may not always realize what we are doing for one another, but the fact is that when we cooperate to establish social order and give one another a chance to exercise our natural and legal rights, when we make it possible for one another to develop physically, mentally and morally, we are really making it easier for one another to save our souls. So that my country is not the place my ancestors came from or the people they once lived with. Sentimental as I may be about the Lakes of Killarney, and the grand Irish people with the soft tongue of them (God be

their reward!), it is not my birthplace or the people I used to live with or people who look like me or talk with my peculiar accent. It is the group of families with whom I have permanently cast my lot, families of every race, religion and color, families who are working for my happiness as well as their own. My group of families, my country, is called the United States of America. We have chosen a beautiful flag for ourselves, red, white and blue, which is very dear to us, but only because it is symbolic of the fact that we are all working for one another's happiness. Some of us have been chosen to be the public servants of the rest and to plan and carry out measures necessary for this happiness of ours. And others have been chosen to take up arms and fight against those who would take our happiness away from us. What return, then, does justice demand of me for all that I owe this group of families? It demands, in a quiet and rational tone, a return which is called patriotism. This usually involves inconvenience and some small sacrifice. It may involve suffering and even death. But dying for my country is not dying for the Palisades, it is dying for the only thing that really matters—perfect happiness; and when we think of perfect happiness, death seems such a little thing.

WHAT WILL THE HARVEST BE?

Will these ideas, then, be part of the training of our boys in patriotism and democracy as they are called to the colors year after year? If so, we shall have a generation growing up not only sounder in body but keener in mind and finer in soul. Straight thinkers. Grand neighbors. Patriots. Servants of God. But what if the inconsistent intellectuals are allowed to shape the policies and the course? What if they begin by tearing up the first page of the catechism and saying "We don't know why man is here," or "We

don't care why man is here," or "Man is here for his own health, culture and comfort." In this event, each new recruit to the army will react according to his temperament. The equality of man and love of country will be phrases to some, obsessions to others. Some will be all for a dominant class or a dominant race, with contempt and hatred for everyone else. Some will demand a blind accord with the policies of the majority, no matter how ignorant, dishonest or cruel the majority may be. The cry will be "My country, right or wrong." What country? It doesn't matter. The majority to some, the ruling class to others. Working together for what? Power to some, wealth to others, material progress, military supremacy. But what becomes then of the lasting happiness of families? It does not exist. Lasting happiness involves a belief in God. If this is what we can anticipate, in this peace-time training for war, it might be better business to submit to foreign conquest here and now. We should then at least be able to keep our cities and bodies intact, and since the individual must lose his freedom under any Godless government, it will not matter much what language is spoken in Washington. In reality, however, the strength of our country lies now, as always, in the common sense, the natural dignity and the religious conviction of the man in the street. For fifty years we have watched certain schools and colleges and universities trying to break him down, trying to confuse him on the meaning of life, trying to substitute emotion for reasoning, trying to befog the issue. They have succeeded, however, only in overcrowding the ivory towers. The streets are as well lighted as ever. We have full confidence in the success of the national program.

Religion and Agrarianism

MOST REV. ALOYSIUS J. MUENCH, D.D.,
Bishop of Fargo, North Dakota

A sermon preached at the convention of the National Catholic Rural Life Conference at St. Cloud, Minn., September 29, 1940.

CATHOLIC Agrarianism goes beyond a program devised to improve the material condition of the farmer of our land. It puts underneath its program, as foundation, the principles of Catholic social philosophy resting on the footings of the teachings of our Catholic Faith.

To change the metaphor, it is an agrarian movement impelled forward by the high ideals of our Catholic Faith. The religious principles of Catholic social philosophy keep it on the highway of sound agrarian thought and action. The by-ways of history are strewn with the wreckage of movements because they went astray for a lack of right guiding principles.

BASIC PRINCIPLES

Catholic Agrarianism accepts the cardinal principles of Catholic social philosophy: first, that man, a child of God and blood-brother of Christ, is invested with a high dignity, the source of all his rights and liberties, and therefore of genuine democracy; secondly, that man's social nature finds in the family the first and normal field for all his social thoughts and actions; thirdly, that man, yielding to the demands of his social nature, must live his life, and expand it, and perfect it in association and cooperation with his fellows in society; fourthly, that he achieves this social culture best on the basis of self-help, not individual

self-help, but corporative self-help by means of organization; that the state is an indispensable agency for the attainment of the social purposes of his life so long as it operates within its proper sphere of activity, stimulating, directing and coordinating, but not dominating and absorbing, his life.

These are cardinal principles in the social philosophy of Catholic Agrarianism. They are as valuable to its movement as is the gyroscope to a ship in the air to keep it on its course. These principles are so distinctly proper to Catholic Agrarianism that they distinguish it at once from all other agrarian movements of the past or present. In them it finds its strength, and through them promise of success in its varied activities in the interest of the farmer of rural America.

Without the guidance of the spirit of religion, Catholic Agrarianism would fail as surely as other agrarian movements have failed. For religion alone can steer it clear of the shoals of self-interest, materialism and secularism on which other agrarian movements have foundered.

RELIGION DIGNIFIES CALLING

Because Catholic Agrarianism holds religion to be an integral part of its program, it can give special emphasis to two thoughts that are not without great practical consequences for the homesteads on the farms of our land. The first is that of the sacredness of the calling of the farmer and the second is that of farming for a living and not for gain.

Religion alone can give meaning to the thought that the farmer's work is eminently sacred. More than all other workers of the world the farmer labors in intimate association with God the Creator. God's work of creation is not finished. It renews itself constantly in the myriad forms of life with which nature

teems. The farmer stands close to this rich source of life. The very soil with which he works is full of life. The soil is not a dead, inert mass, as the revived science of biodynamic farming emphasizes with so much force in our day. Soil and seed, poultry and cattle, shrubs and trees, grasses and grains, all speak to the farmer of the wondrous mysteries of life. With these forces of life the farmer works as collaborator of the Creator in continuing for mankind the blessings of His creation. These are all simple truths, yet forgotten by the paganism of our day as they were forgotten in another day and with consequences just as disastrous.

BENEDICTINE INFLUENCE

When Christianity appeared on the scene, the tiller of the soil was considered a menial and a slave. His work was considered degrading; the city man looked upon him as a barbarian, the "hick" or "hayseed" of that day. Christianity showed the farmer how sacred was his work. The Benedictines particularly played a foremost role in teaching their converts how to clear the land of trees and underbrush and prepare it for tillage; how to make the land fruitful; and how to evaluate their work in the light of Christian teaching. Through their teachings of the Gospel they gave meaning to the work of the tiller of the soil which up till then had been considered nothing more than burdensome drudgery. The cross at the wayside and on the fields served as a constant reminder to the farmer.

Close to nature and its Maker the farmer has preserved better than most other workers reverence for the things of religion. Religious devotions are still held in honor in most farm homes. Better than in most other homes the farmer realizes how important is the blessing of God for his fields. Sunshine and rain teach him this day after day. Because of the influence of religion, factors of moral decadence are

not as virulent in the countryside as in urban centers. There is less of divorce, crime, juvenile delinquency and other moral corruption in farm homes than in city homes.

But encroachments by paganism are not lacking. The farmer is no longer as isolated as he used to be. The mail brings him publications, good and bad; the radio keeps him in hourly touch with the outside world; better roads and faster means of transportation bring him into more frequent contacts with the outside world. Much of this is for his good; it mitigates the evils of leading an isolated life; it widens his horizon of experiences and thus enlarges his outlook on the better things of life; it enables him to absorb some of the finer things of urban culture. But unhappily it also leads him to drink at the polluted sources of what surface thinkers and word-mongers call up-to-date and streamlined thought but what in reality is nothing less than moral corruption.

RELIGIOUS NEEDS AND OPPORTUNITIES

The leaders of the Catholic agrarian movement are not unaware of the evils that are moving out from urban life into the countryside of rural America. Hence they are leaving nothing undone to expand for our large rural population facilities for religious instruction through the promotion of religious vacation schools, religious discussion clubs and religious correspondence courses for the winter months. Rural America is for the greatest part non-Catholic. According to the latest census of religious bodies (1936) 80.6 per cent of Catholics live in cities and only 19.4 per cent in the wide and far-flung areas of rural America. This fact opens up new fields of labor for home mission work, street preaching, motor missions, distribution of Catholic literature and broadcasting of religious programs. The Conference is seeking to meet

this challenge with all the resources at its command. With Our Lord it prays that "there may be one sheepfold and one shepherd."

The rich religious resources found in the rural homes of America must not be squandered. If soil conservation is an urgent need, religion conservation is no less so. The powers of erosion of paganism are mighty. Bulwarks of defense must be erected. Catholic Agrarianism is prepared to do it. But it needs support—the support of earnest men and women who see the gravity of the problem and seeing it are prepared to meet it with apostolic courage and self-sacrifice.

FARMING FOR A LIVING

The second thought that is of inestimable importance for the homesteads on the farms of our land is that of the purpose of the farmer's work, namely, to farm for a living and not to farm for gain. Observation of this first law of farming carries with it not only important economic, social, political implications but moral and religious.

Catholic Agrarianism is not unmindful of the fact that the spirit of materialism with its fellow travelers of selfishness, greed and speculation has moved its frontiers out into rural America. Cash crop farming, mechanized farming, commercial farming, corporation farming, are all expressions of the trend to use the land not for which God made it, that is, to supply the needs and wants of the homes of the country, but to exploit it for gain. The evils thereof have become apparent, especially during the reality-revealing depression: absentee landlordism, increase of tenancy, disinterest in the soil, in buildings and practically in the homestead on the farm, the rise of a rural proletariat not much different in its insecurity and impoverishment from that of the city worker, and a spreading of unrest and radicalism among the farmers.

This invasion of the pagan spirit of finance capitalism must be stopped. But how? Some would attempt it by increasing the power of the state over the life and work of the farmer, by regimenting his agricultural activities and by collectivizing, under specious schemes of a varied sort and honeyed words of sympathy for his plight, the farmer's independence and initiative. This is a dangerous procedure. History shows that when too much power is given to the state it quickly overreaches itself. It not only bites the hand that feeds it but soon devours the whole man. It arrogates to itself unrestricted dominion. Instead of directing and stimulating private enterprises it begins to lay claim to them so that "ruled as these enterprises are, by delicate and complicated internal principles which guarantee and assure the realization of their special aims, they may be damaged to the detriment of the public good by being wrenched from their natural surrounding, that is, from responsible private action." Thus, commented Pius XII in his first encyclical on the Functions of the State.

DEMOCRACY IN DANGER

These words of the Supreme Pontiff deserve careful consideration because the modern trend is toward an increase rather than a decrease of the power of the state. Herein lies the real danger to democracy. The tragedy of it all is that there are countless numbers who are heedlessly complacent about this trend. Even in our own country there are millions who favor the continuance in power of men who have given every evidence not only of their love but even their lust for power. This is dangerous. This is a distinct menace to American democratic institutions with its ideals of liberty.

Legislation to help the farmer in his distress is necessary. No one denies this. But it would be more

than a fallacy, it would be a tragedy, to put too much trust in it. Certainly no amount of legislation can stop the onward march of the forces of materialism into the fair fields of rural America so long as the state itself is no longer actuated by Christian principles but rather by pagan policies of expediency.

What, then, is there to stop the progress of materialistic greed and lust for gain? If not the state with all its power, shall it perhaps be organization?

The farmer must organize to protect his rights, to safeguard his interests, and to promote his well being. Of that there can be no doubt. From Leo XIII down to Pius XII the sovereign Pontiffs have emphasized not only the right but the necessity of organization. All too long the farmer has sought to pursue his way of individual self-help. His great need is corporative self-help. To achieve it organization is necessary.

But in this connection also let heed be given to the words of our Holy Father Pius XII: "None the less, one must not forget the essential insufficiency and weakness of every principle of social life which rests upon a purely human foundation, is inspired by merely earthly motives and relies for its force on the sanction of a purely external authority."

No close observer of social trends is deceived by the numerous organizations that are set up to help the farmer. Unless these are truly motivated by Christian ideals and principles they, too, will fail as all organizations fail that are founded upon the sands of materialism.

It is the spirit that vivifies. It is the spirit, too, that must vivify and reinvigorate the social order in which the farmer lives. Of the evils that beset him is true also what Pius XII said of the evils that have befallen mankind in general. "Though it is true," he wrote in his memorable encyclical, "that the evils from which mankind suffers today come in part from

economic instability and from the struggle of interests regarding a more equal distribution of the goods which God has given man as a means of sustenance and progress, it is not less true that their root is deeper and more intrinsic, belonging to the sphere of religious belief and moral convictions which have been perverted by the progressive alienation of peoples from that unity of doctrine, faith, customs and morals which once was promoted by the tireless and beneficent work of the Church."

THE ROOT OF ALL EVIL

By no means must the farmer allow himself to fall a prey to the modern disease of working and carrying on business for purposes of gain rather than for the making of a frugal and prosperous living. To farm for a living first, and then for gain, is not only sound economics but also good Christianity.

The Holy Scriptures are replete with warnings against avarice, greed and lust for money. "The ways of the covetous man shall destroy the souls of the possessors" (Prov. i. 19). "He that trusteth in his riches shall fall" (Prov. xi. 28). "He that is greedy of gain shall bring trouble upon his house" (Prov. xv. 27). "A man that maketh haste, and envieth others, is ignorant that poverty shall come upon him" (Prov. xxviii. 22). "A covetous man shall not be satisfied with money, and he that loveth riches shall reap no fruit from them" (Eccles. v. 9). Thus one might go on and on. Truly "the desire of money is the root of all evils" (I Tim. vi. 10). The root of all evils—how could Saint Paul have expressed it more briefly and more forcibly? The evils of our day bear out the truth of this statement.

"But godliness with contentment is great gain," continues Saint Paul to his beloved disciple Timothy. He then adds the reflection: "For we brought nothing

into this world, and certainly we can carry nothing out. Having food and wherewithal to be clothed, with these we are content. For they that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which draw men into destruction and perdition" (I Tim. vi. 10). This teaching of Christian contentment, which abhors money and gain and rather exalts simple and frugal living, was as strange to the pagan ears of Timothy's day some nineteen hundred years ago as it is to the pagan ears of our day. Yet, it is a necessary teaching. Without it farming for gain will continue to make inroads into the countryside and bring with it all the evils under which industrial society groans and labors.

Horatio Storer, M.D.

JAMES J. WALSH, M.D., PH.D.

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WHEN, nearly twenty years ago, Horatio Robinson Storer passed away, at the ripe age of ninety-two, he had been for some years Harvard's oldest living graduate, and had enjoyed that distinction to the full. He came of a very distinguished New England family, and was considered to be one of the best-known members of the medical profession in New England, who thoroughly deserved all the honors that came to him.

He became a convert to the Catholic Church in his middle forties, when his judgment was ripest, and he considered that to be one of the most important facts of his long life. He was a physician who achieved noteworthy distinction in his professional status—for a time he was vice-president of the American Medical

Association, and came to be well known throughout the country for his successful efforts in building up the ethics of that great association. He was almost better known, however, for his collection of coins, medals and tokens struck off for distinguished men and noteworthy events in the history of medicine and surgery. This collection, of which Dr. Storer made a hobby during his years of retirement, is a fitting memorial to him in the Boston Medical Library.

After taking his medical degree at Harvard in 1853, Dr. Storer spent, as was then the fashion, some time at the medical schools of Europe. For nearly two years he was assistant to Sir James Y. Simpson of Edinburgh, at that time probably the foremost gynecologist in the world, and a great teacher. This led to his choice of gynecology as his life work, and upon his return to Boston he entered medical practice in this specialty.

It is hard to realize that in the late fifties the whole field of the diseases of women was as yet a closed chapter. The every-day operations that physicians feel perfectly ready to perform nowadays as soon as they are out of medical school were then attempted only with hesitancy, and if the patient died, as was only too often the case in the days before Lister, "murderer" was only one of the politer epithets hurled at the rash operator.

Sir James Simpson believed that in gynecologic and obstetric practice chloroform was a safer, surer anaesthetic than ether, and Dr. Storer brought this view back to America with him. Almost needless to say, any such opinion as this, especially in Boston, the birthplace of the use of ether, was looked upon as medically heretical to the last degree. Dr. Storer was a born fighter, but as his son says, "a fair fighter," and his conviction in this matter probably cost him the Professorship of the Diseases of Women at Harvard. For a few years he was professor of obstetrics

and medical jurisprudence at the Berkshire Medical College at Pittsfield, Mass. At that time this was quite an important school, and indeed there was a series of schools in the smaller towns of Massachusetts and New York at about that time that attracted a great deal of attention.

Dr. Storer made determined efforts to establish a Polyclinic, or system of post-graduate medical instruction, such as has since then grown to be such an important element in the medical education offered by our schools. Dr. Storer's Polyclinic, which often had as many as sixty doctors in attendance at one time, was probably the first in America.

His reputation spread rapidly, as is not surprising under the circumstances. Before he was forty he was elected corresponding member of the Obstetrical Societies of Berlin, London, and Edinburgh.

His name came to be particularly well known in connection with the movement to eradicate, as far as possible, the practice of criminal abortions among the physicians of this country. It was a disgrace to civilization to have reputable physicians bringing about what were said to be medical abortions in their patients without proper medical reasons. As a matter of fact, many abortions were brought about merely at the whim of patients who did not want to have the discomfort of carrying a child for nine months, with all the inconveniences that went with that, and then the bringing of the infant into the world at the end of its normal term.

In one form or another this problem has been before the profession for a hundred years or more, and was never more acute than it is at the present time. Dr. Storer, however, inaugurated a campaign against the practice; he fought it lustily, and many of his writings, which were widely read, exerted a deep influence on medical ethics.

As a teacher Dr. Storer had the rare faculty of

imparting his enthusiasm to his students. He was a brilliant and original operator, the first to perform several operations that have since come to be routine, and the inventor of several gynecological instruments now in every-day use. He was years ahead of his time in many phases of surgery. (This was in the days when the best surgeons washed their hands only *after* an operation.) He was the first to use rubber gloves, but he discarded them on the ground that the gloves then made were so thick as to interfere with tactile accuracy of diagnosis. His purpose in using gloves was to safeguard the surgeon rather than the patient. It is the irony of fate that after using them for a time in practice he should have given up the gloves, for it was this abandonment of their use that led to the catastrophe that ruined his professional career.

In the full tide of success, he was unfortunate enough to be infected during the course of an operation. General pyaemia followed, and although after a long fight his life was saved, he was left a permanent cripple, with his constitution so shattered that he was never again able to stand the wear and tear of a surgeon's life.

During a period of four years of rest in Europe, he searched for a suitable hobby to while away his enforced leisure, and found it in numismatics. His interest gradually centered in medical numismatics, and from this hobby, which he pursued for many years, he secured an immense amount of personal satisfaction.

It would seem as though a collection of this sort would be very limited in its scope and appeal. But the thoroughness with which Dr. Storer did this, as he did everything else that he was interested in, soon made his collection a magnificent one. He gathered together some four thousand medals bearing on medicine, which toward the end of his life he pre-

sented to the Boston Medical Library in memory of his father.

Almost needless to say, under the circumstances the Storer collection constitutes a very important source of information of the most authentic character with regard to medical men and their works and distinctive accomplishments of all kinds. Dr. Storer made a thoroughgoing catalog of his collection, and also of more than six thousand other medical objects which he had succeeded in tracing but did not possess, and thus made available a wealth of information for writers of medical history throughout the world. What began as a collection of medals, expected to be but a few hundred in number, proved eventually to contain thousands of items, and to be a special and valuable addition to the varied exhibits of the Boston Medical Library.

Dr. Storer was happy indeed to escape from the nearly fatal infection which he had contracted, with only a stiff knee, but that remained with him for all the rest of his life. During the long months when he was recuperating from this severe infection, he found the time to look into the claims of the Catholic Church as the representative of the Church founded by Christ on earth. His studies in religion soon led him to become a convert. Like Newman in England, he lived long enough after his conversion to make that event a dividing line in his earthly career, and he continued for the remainder of his long life to be a devout Catholic. Toward the end of his life he was often heard to say that, as he looked back upon the years, he realized how his conversion had been truly the greatest blessing of his life.

When the opportunity presented itself, the Medical School of the new Fordham University conferred on Dr. Storer the degree of LL.D. Through Dr. Maloney he came to be a good friend of the Medical School, another one of those who, like Doctor Dwight,

Professor of Anatomy at Harvard, knew how much need there was for religious and ethical teaching in connection with medical schools, and who proved a great source of support and encouragement to the new school. The opportunity to confer the degree came at the conclusion of a medical fortnight which had for the first time brought to this country a group of distinguished European professors who enabled American physicians to get in touch with some of the new currents of medical thought, particularly along the lines of neurology and psychology, which were at that time so much talked about, but about whose fundamental principles comparatively little was known.

Dr. Storer's collection, and the catalog of it, made him known very well, especially among those interested in the history of medicine, so it was not surprising when it was announced that a gold medal in recognition of his researches in connection with the various awards in medicine had been struck. He was modest enough to deprecate its conferment on himself, saying that he had not deserved the honor; but that was only a part of his unfailing modesty.

During most of his later years he lived in Newport, Rhode Island, where he became one of the most prominent citizens of that center of social life, and where he exerted a deep influence both as a man and a physician. He took his civic duties with great seriousness, and was considered by most of the inhabitants as one of the supreme influences for good in the community.

After a long and honored life, well worthy of the title, "Newport's Grand Old Man," as his fellow citizens sometimes affectionately termed him, he welcomed rest at life's close. On his last afternoon, realizing that his end was near, he sent messages to the members of the family who could not be present. He also sent his love to "the dear Harvard men," and gave special directions that his *salve*, or greeting of wel-

come, be given to Mr. Peabody, his successor as senior alumnus. Then he passed on peacefully.

Taken all in all, few men have made their names more deeply engraved on the history of medicine than Horatio Storer. He was a very worthy member of the medical profession, who helped to carry it through stormy times, particularly in medical ethics, and who added much to the medical and surgical knowledge of the period. And above all, in his profession, his avocation, and his religion, he was never without a thoroughgoing realization of the serious things of life.

That long-continued friendship and personal esteem have not caused me to exaggerate the significance of Dr. Storer's work, will probably be best understood from the fact that there are many others who knew him well and who lived close to him in secular and medical relations of the most intimate kind who felt they could scarcely say enough in his praise, and especially in recognition of his positive genius of original character. Dr. Henry O. Marcy, a very well known New England surgeon in that last generation of the nineteenth century, was a pupil of Dr. Storer's, and chronicled that fact with enthusiastic gratitude, for he felt that Dr. Storer had been one of the most stimulating of his teachers.

In an article which appeared in the *Journal of the American Medical Association*, which was read in the Section on Obstetrics and Diseases of Women at the Fiftieth Annual Session, held in Atlantic City, June, 1909, Dr. Marcy said:

"Dr. Storer returned to Boston (from his European graduate studies, corresponding to the making of the grand tour) and was appointed an instructor on the diseases of women in the Harvard Medical School. He had a most enthusiastic following when, as an undergraduate, I first met him. He soon became one of the most popular practitioners in the city of Boston and was said to have had the largest

income of any member of the profession in New England. He was indefatigable in his work. He founded the Gynecological Society of Boston, the first special society devoted to the diseases of women in the world; and for seven years he published the *Journal* of the Gynecological Society of Boston. The first successful case on record undertaken for the cure of umbilical hernia was one of his early operations. In September, 1865, he successfully performed hysterectomy; and this was the twenty-fourth case of the operation placed on record and the fourth successful case operated on in America. There was very great prejudice against abdominal operations at this time. In England the medical societies threatened to report the next case of abdominal operation to the coroner.

"There is no doubt that Dr. Storer was the 'best-hated' member of the profession in Massachusetts. A long and dangerous illness removed him from the active arena and years were spent in Europe in quest of health, unfortunately never fully restored. He gave brilliant promise of being the leader of gynecology in America, notwithstanding the vituperative abuse unsparingly showered on him by men who should have known better."

SOME NEW THINGS AND OLD

JESUIT WEALTH IN SPAIN

IS it true, asks a studious reader of the newspapers, that the Jesuits were expelled from Spain on account of their great wealth?

As to that, the republican government may have cast a more than envious eye upon the real estate of the Spanish Jesuits. But the truth is that if the Jesuits in Spain had any money in the bank they put it to charitable purposes.

When in 1932, for the third time the Jesuits were expelled from Spain, they were conducting at their own expense the following works. They maintained 134 primary schools with 30,000 pupils; 21 secondary schools with some 7,000 pupils. They conducted the meteorological and astronomical Observatory of Ebro, which even the republicans hesitated to close. In Madrid they ran the Chemistry Institute and the Biological Institute. At Barcelona they operated the Pedagogical Laboratory; the Astronomical Observatory in Granada; the Catholic Institute of Arts and Industries in Madrid, where some 600 young men received technical training. They conducted the Centro de Estudios Villa San José for writers, and at Comillas the Pontifical University where more than a thousand needy students received a training in divinity; and at Deusto, near Bilbao, the Jesuits conducted the Literary and Commercial Universities. Their Pontifical University at Comillas had several libraries, one of them containing more than 50,000 volumes.

It took money to conduct all these educational enterprises, and if the Spanish Jesuits happened to have

checking accounts, it is obvious where the money went. They spent one million pesetas yearly on their secondary schools, and their primary schools set them back five million pesetas annually, not reckoning the other millions spent on their colleges and scientific establishments. The peseta at par is worth about thirty-two cents, so it is easy to compute how many United States dollars of Spanish Jesuit wealth went to benefit the Spanish people.

CONSCIENTIOUS OBJECTION

A young man of draft age wants to know why Catholics have not shone dazzlingly in the galaxy of conscientious objectors.

The answer to that is that there is, generally speaking, nothing to object about. The morality of a just war is recognized by the Church, and also the duty incumbent upon a citizen to defend his country.

When the Archiepiscopal Committee of Catholic Action in Paris was asked to give a ruling on conscientious objection in 1933, that Committee declared that patriotism is a duty flowing from the fourth commandment of God, that every Christian must be obedient to the just laws of his country, including those relating to military service.

The Committee declared further: "Is it necessary to add that the Church would not support objections of conscience or pledges which would tend to promote disobedience to just military laws? In these matters, above all, no individual may set himself up as the competent judge. Conscience in such cases is not a just and lawful conscience, and such pledges are not true pledges."

The point as regards military service seems to be that if the state may not resist a foreign aggressor it may not resist a domestic assailant. So that it would be unlawful to defend oneself as well as others.

Pacifism which prefers peace at any price to the arbitrament of the sword is not the sort of peace-making encouraged by the Church. When the Roman soldiers asked Saint John the Baptist what they must do to be saved, he did not direct them to the nearest pacifist society or encourage them to be conscientious objectors. He told them to be satisfied with their pay and to do violence to no man!

PAPAL TITLES

A Protestant gentleman in Kansas wants to know why the Roman Pope calls himself the Vicegerent of God.

The Pope doesn't. Actually, for all the exalted position he holds in the spiritual sphere, the Pope is extraordinarily modest when it comes to signing his name.

The styles and titles designating the Papal Office are: Bishop of Rome and Vicar of Jesus Christ; Successor of St. Peter, Prince of the Apostles; Supreme Pontiff of the Universal Church; Patriarch of the West; Primate of Italy; Archbishop and Metropolitan of the Roman Province; Sovereign of Vatican City.

But the Pope never calls himself by any of these titles when he puts his name to a document. Usually he signs himself "Pius PP. XII" which means "Pius the Twelfth, Pope." On more formal documents he may style himself *Pius Episcopus, Servus Servorum Dei*, that is, "Pius, a Bishop, Servant of the Servants of God."

In what is perhaps the most formal and solemn of Papal documents, *Litterae Decretales* or Papal Bull, in which the Holy Father speaks in the plenitude of his pontifical office, as in a Bull of Canonization, he signs himself with the modest subscription of *Ego, Pius, Catholicae Ecclesiae Episcopus*, which is "I, Pius, Bishop of the Catholic Church."

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